A NEW SERIES

OF THE

EVANGELICAL INTELLIGENCER;

For 1809.

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EVANGELICAL INTELLIGENCER;

FOR 1809.

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BY WILLIAM P. FARRAND, EDITOR.

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D.R D. JACKSON.

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ADDRESS.

THE Editor of the Evangelical Intelligencer, on the publication of the first number of a *new volume*, begs permission to make a tender of his acknowledgments to those patrons who have thus far supported the work. He will suspend no exertions on his part to deserve the continuance of their favours.

A production, whose aim is to state and defend *evangelical truth* and to announce the circumstances attendant on its triumph among the nations, by which the exemplary lives and happy decease of ancient and later godly characters are exhibited for the conviction of the unbeliever and the imitation and comfort of the sincere christian, must, at first sight, claim the countenance of the friends of God and man. In it, the divine and the historian, the philosopher and the poet, the minister of the sanctuary and the private saint, are invited to associate the rays of genius and piety, for the purpose of firing, by their convergent splendour, the bosom of every reader, with holy love. Materials for the work are sought not merely from the circles of immediate observation, but from "*the uttermost parts of the earth;*" and it is believed that there are few *evangelical* efforts of a missionary nature, on their way, of which it is not a correct *Intelligencer*.

The paucity of publications of this kind in a world that so greatly needs them, the ease by which they may be ob-

tained even by persons and families who boast not of wealth, arising from their cheapness and periodical issue, the advantages which result to youth, whose curiosity is gratified and information extended by the monthly arrival of at once a stranger and a friend; and the arousal of active zeal by the examples of men, that, like Barnabas and Paul "have hazarded their lives for the name of our Lord Jesus," and whom God has set among the nations "to root out and to pull down, and to destroy, and to throw down, to build and to plant," are among the countless considerations that invite the public patronage.

The age in which we live is marked with revolutions; and is preeminently an Æra of missions. While the nations are raging and the earth is moved, the rivers of salvation are winding their silent and majestic way around inhospitable mountains and through dismal deserts; producing the excellency of Sharon and of Carmel, wherever they roll; prophecies are fulfilling with an unusual rapidity; and, in the general expectation of the church, the millennial glory will ere long cover the earth. To be found at this eventful crisis, "fellow workers with God," and to be waiting with cheerfulness until "the end" shall arrive, are the duty and privilege, in which we are encouraged to abound and rejoice.

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THE

EVANGELICAL INTELLIGENCER.

(NEW SERIES.)

VOL. III. JANUARY, 1809. No. I.

BIOGRAPHY.

MEMOIRS OF THE REV. GEORGE HUGHES, B. D. OF CORPUS CHRISTI COL. OXF.

HE was born in the borough of Southwark, in 1603, when his mother was 52 years of age, who never had a child before, though she had three husbands before Mr. Hughes's father: and whose age was as remarkable afterwards; for she lived to her ninety-sixth year. He had so general a reputation in the university, for his proficiency in his studies, that Dr. Clayton being made master of Pembroke College, upon the first erection of it, procured Mr. Hughes to be one of the first fellows. Several persons of great eminence afterwards were his pupils here. He was ordained about the year 1628. For some time he preached in and about Oxford; and afterwards was called to be lecturer of Alhallows, Bread-street London. The incumbent being sickly and aged, Mr. Hughes, with his consent, performed almost all his work. After four or five years' continuance in London, his great popularity there, (being constantly attended by a very numerous auditory) and some instances of his nonconformity to the ceremonies, being complained of to archbishop Laud, he silenced him. Upon this, he retired for some time to Mr. Dodd, the famous old puritan minister, at Fausley, in Northamptonshire, desiring his advice in his present circumstances, particularly about going over to New-England.

of which he had some thoughts. The good old man dissuaded him from that design, and recommended him to lord Brook, at Warwick; where he resided for some time, and married a lady of Coventry. During his residence here, old Mrs. Maynard, mother to the famous lawyer sir John Maynard, solicited him to accept of a presentation, which she had obtained for him of the earl of Bedford, at Tavistock, in Devonshire. This he accepted from a desire of more public service, though he had but a very small stipend, and the aforesaid earl made him his chaplain. This was a very ignorant and profane place before he came; but by the blessing of God upon his endeavours, a great reformation was wrought, and many persons were brought to seriousness, the fruit of which appeared long after. He set up a Wednesday-lecture, which was much frequented. The first serious impressions made by his ministry in this place were on three persons who afterwards proved useful ministers; Mr. John Rowe, Mr. Ralph Venning, and Mr. John Tickell, a pious conformist, rector of Withicomb, in Devon.

When the civil war broke out, Tavistock being made a garrison for the king, the governor being his wife's relation, gave him a pass for himself, his family, and effects to Exeter, then a parliament garrison. Soon afterwards the king's forces besieged and took the city; but he obtained the favour of a safe conduct to Coventry, where (being a widower) he resided for some time with his wife's relations. Not long after his coming thither, upon the vacancy of St. Andrew's, at Plymouth, the magistrates of that town, who were before acquainted with him at Tavistock, presented him to that church, and he had institution and introduction from Dr. Brownrigg, bishop of Exeter; which happily prevented his ejection at the restoration, when one had got the king's title to that vicarage, on pretence it was lapsed, not knowing he had been admitted by the bishop. He came to Plymouth in 1664, where he found, to his satisfaction, the liturgy already laid aside, by means of Mr. Porter, minister of another church newly erected in that town; though he adopted it again in 1661, rather than lose his living. Plymouth being besieged by the king's forces soon after, many of the puritan ministers in that neighbourhood took refuge there, and were frequently employed in prayer and preaching, till the raising of the siege gave them opportunity to return

to their respective charges. Here Mr. Hughes was indefatigable in his labours, most generous in acts of hospitality and charity, and was universally reverenced and beloved. He constantly maintained a good correspondence with the magistrates of the place, and an harmonious accord with people of different persuasions.

After enjoying a calm of eighteen years, commissioners came down to Plymouth, in August, 1662, and after they had put out all the magistrates of the town, excepting one, the same day they summoned Mr. Hughes before them, and told him that he was dismissed from his ministry at Plymouth, which was a week before the fatal Bartholomew. He still continued, however, in the town; but this could not be borne where he was so much esteemed; and therefore he was summoned, with his assistant and brother-in-law, Mr. T. Martin, his son Mr. Obediah Hughes and Mr. N. Sherwill, to appear before the earl of Bath, governor of Plymouth. However, they were not suffered to see the earl, but were committed by the deputy-lieutenants of the county, though nothing was objected against them. Mr. Hughes, senior, and Mr. Martin were sent, with two files of musqueteers, to St. Nicholas island. Mr. Hughes, junior, Mr. Sherwill, and others, were confined at Plymouth. The latter were first set at liberty; but on condition that they should not return to Plymouth without leave of the earl of Bath or his deputy. The old gentleman and Mr. Martin remained in the island nine months, till at length his health was much impaired, and an incurable dropsy and scurvy were contracted, as was supposed, by the saltness of the air, when he was offered his liberty, upon condition of his giving security of 2000*l.* not to live within twenty miles of Plymouth. This his friends did without his knowledge.

Hereupon he retired to Kingsbridge; where he continued, in great weakness, to study hard, and spend his time in private devotion, and in pious counsels and conferences with the many friends that came to visit him. He hardly cared for any discourse but what was serious and heavenly: and he had such an affecting sense of the cloud that was upon the church of God, by the ejection of so many eminent ministers, that he was scarcely ever seen to indulge any mirth after that day. When a young minister, who was much with him in this his retirement, was speaking to a person, in his hearing, of his infirm state; Mr. Hughes replied

"Nature would not willingly go where it must and shall go: yet I will wait all the days of my appointed time for my change. Oh! when will it once come, that I shall put off this earthly tabernacle, and be clothed with my house from heaven! I desire to be dissolved, and at home with Christ. I thank God I am not ashamed to live, nor afraid to die." The same minister being necessitated to leave him, when he drew near his end, upon intimation of a warrant out against him, Mr. Hughes thus addressed him: "I advise you not to faint. Hold out courageously in your master's work. Take heed to yourself, and to that ministry you have received from the Lord by my hands (he being one who ordained him) and the laying on of the hands of the presbytery, that you do fulfil it. Be not discouraged on account of sufferings. The cross is the way to the crown. If we suffer with Christ, we shall reign with him. This dead cause of reformation, for which we now suffer, shall rise and revive again. Salvation shall come to the churches. I die, but you shall live to see it. (So the relator did). The very means these men take to suppress and destroy it, shall most effectually promote it. Only be cautious that you never engage in any indirect courses about it. Leave God to do his own work in his own way. Your duty is to be quiet and stand still. In returning and believing, you shall have rest." He then gave him his solemn blessing. To a near relation who asked how he did, he answered; "I never found the actings of my faith and hope more vigorous and lively than now." He continued preaching privately to the last, which he did twice the Lord's day before he died; but concluded with these memorable words, "And now all my work is done." The evening before he died, he ordered his watch to lie by him, and desired a relation to observe when it was two o'clock, "for (says he) that is my hour." And accordingly, just at the time he expired, in 1667, in the 64th year of his age.

Mr. Hughes was a person of great natural capacity, and a master in most parts of learning; especially a great textuary and divine. He had a thorough acquaintance with the original languages, and was one of the most exact critics of all his brethren in the west. He was well read in the fathers; an acute disputant, and a judicious casuist; as a great number of letters showed, found among his papers, upon the nicest cases on which he had been consulted. He was a most skilful and faithful pastor to a very

large flock. His preaching was elaborate, but plain. He did not affect a jingle of words, nor any quirks of wit, but his style was chiefly scriptural. He went over many important subjects in a course. He generally preached on an average, five times in a week, and yet none of his sermons appeared hasty productions. On the Lord's days, he constantly began the public worship with a short exhortation from some text of scripture; then prayed and expounded part of a chapter. After singing, either he or his assistant prayed and preached. In the afternoon, after a short prayer he expounded a whole chapter, baptized the children; and after, singing and a prayer in the pulpit, catechized, preached, and concluded with a prayer, a psalm, and the blessing. Notwithstanding this variety of exercise, he made the whole no longer than two hours each part of the day.

His conversation was most strict and exemplary; and unfeigned piety to God appeared in his whole deportment. He was also of a most obliging disposition. No minister in the west had a greater influence among his brethren. He and Mr. Ford of Exeter, prevailed with the ministers of those parts, episcopal, presbyterian and congregational, to unite in an association for mutual assistance in their ministry. They divided themselves into seven classes: each met quarterly, and subvided themselves into lesser bodies, which met every six weeks. In their quarterly meetings, the moderator began with a Latin prayer; then there was a thesis upon some theological question, and a disputation, wherein all the ministers present opposed the respondent. All the divisions had also a yearly meeting at Exeter, in the month of May. Mr. Hughes presided in that of 1656. These meetings promoted their mutual acquaintance and amicable correspondence, though they were of different sentiments about discipline. Several episcopal divines of the best characters, joined them, and lived in great amity with them: v. g. doctors Hutchinson, Gandy, Fulwood, Ashton, Messrs. Ackland, Banks, &c. Mr. Hughes was much esteemed by the generality of them. It may be worth while to mention one proof of it even after he was silenced: He happened to be at Totness, in 1663, on a day when bishop Ward held a visitation there, without knowing any thing of it. There was a numerous appearance of the clergy, who all of them, excepting three, when they heard

that Mr. Hughes was in the town, just as he was taking horse to go, left their bishop and accompanied him on horseback about a mile out of town (though he would have dissuaded them from it) and with great respect took their leave of him.

He died July 3, 1667. His funeral sermon was preached by Mr. John Ford, the conformist minister, of Totness, on 2 Tim. iv. 7, 8: who justly gave him a high encomium, and pressed his hearers to imitate his holy example, and live up to his excellent sermons. Mr. Tickell, of Exeter, in the dedication of a book to him acknowledges him as his spiritual father He was interred at Kingsbridge, where he died, in the same grave with his friend Mr. Geffries, minister of that town. A handsome marble monument was erected for him by Mr. T. Crispin, on which is the following inscription, composed by his son-in-law Mr. John Howe.

In Memoriam suave olentem æternùm colendam Viri desideratissimi Georgii Hughesii, S. Th. B. Plymmudensium nuper Pastoris vigilantissimi, sacræ sensus paginæ penitiores eruere, homines concione flectere, precibus Deum, mire edocti. Qui, Solis æmulum ab Oriente auspicatus cursum (ortu Londinas) occidentale dehinc sidus diù claruit, lucem in vita spargens undique, moriens luctum: Vitæque (vere vitalis) curriculo in annos 64 perducto, optima perfunctus, perpessus mala, requiem tandem invenit, animo quidem in Cœlis, corpore vero in subjacente tumulo, ipsis Julii nonis, Anno Salutis 1667. Symmistæ longe charissimi Georgii Geofridi, A. M. cujus exuviæ ante ter novem annos ibidem sitæ nunc primum in cineres solvuntur, novis miscendos.

Nacta sacros cineres servato fideliter Urna,
Hæc uterum Satio tibi fæcundabit inertem.
O fœlix tumuli matrix, de morte renatos
Olim tam claros hosce enixura gemellos!

Thus translated by Dr. Gibbons:

This marble is erected to the ever fragrant and ever honoured memory of that most excellent man, the rev. George Hughes B. D. A most vigilant pastor of the church, at Plymouth: who was wonderfully qualified for the deepest researches into the sacred pages, and the discovery of their latent meaning. Alike

eminent for his prevalence with men by preaching, and with God by prayer. Like the sun rising in the east (being born in London) his radiant orb travelled to the west, diffusing in its course, unbounded light, and at its setting leaving the church in night and tears. Having spent a life (worthy the name) of sixty-four years in our world, in doing the best things, and in suffering the worst, he at length attained his rest; the rest of his spirit in heaven, and the rest of his body in this adjacent tomb, on the 7th of July, 1667: and now mingles his ashes with those of his pious fellow labourer, and most beloved friend, the rev. George Geffries, A. M. who was, nine years before, interred in the same place.

Preserve, O grave, inviolate thy trust,
This dear depositum of sacred dust.
This fresh accession shall enrich thy womb
Parturient when the Lord of life shall come.
How happy then, when that blest day shall shine,
To yield two births, immortal and divine!
Two saints, two ministers, of prime renown,
Whom glory with its brighest beams shall crown.

For the Evangelical Intelligencer.

MEMOIRS OF THE LATE DR. DAVID JACKSON.

THE subject of the following memoirs was born at Lancaster, Pennsylvania the 21st of February 1778, when the British troops were in possession of Philadelphia. He received his education in the university of Pennsylvania, where he obtained the degree of A. M. and having completed his academical studies he commenced the study of medicine under his father, the late Dr. David Jackson. He did not, however, turn his attention to the practice of physic, but was engaged exclusively in the druggist and apothecary business, in which he attained a considerable degree of eminence.

In April 1800 he married Miss Rebecca Clarkson, youngest daughter of the late much respected Dr. Gerardus Clarkson; who with four lovely children, has been left to feel, in this bereaving providence, their irreparable loss.

He was a member of several public and private societies, religious and political, and was indefatigable in the discharge of his multiplied engagements; but his numerous labours were too much for his delicate constitution, and brought on a rapid decline. This was visible to his friends for some time before he thought it was necessary to apply for medical aid. On the 10th of June last he left Philadelphia, intending to visit Ballstown springs; but was obliged to stop at Springfield, New Jersey, where he closed his pilgrimage on the 29th of June, in the 31st year of his age.

He was naturally of a lively active disposition, and throughout the whole of his christian course seemed to be actuated by that excellent precept, "whatsoever thy hand findeth to do, do it with thy might." Few christians have manifested a greater degree of zeal for the promotion of the cause of the Lord Jesus. He was always amongst the first in promoting the establishment of societies for the worship of God and the edification and fellowship of christians, and will long be remembered by his brethren who had the happiness of uniting with him on those occasions. It required but little acquaintance with him, by those who were like minded in the pursuit of divine things, to discern that to him, "wisdom's ways were ways of pleasantness;" with the psalmist he could say, "I was glad when they said unto me let us go up unto the house of the Lord." His mind was too much under the influence of the spirit of the gospel to embrace those only who belonged to his party. Although he was not disposed to believe every spirit, yet to all who love the Lord Jesus Christ in sincerity and who hold him as the head, he was ever ready to give the right hand of fellowship, notwithstanding there might be some difference of opinion in smaller matters. To the ministers of the gospel he was peculiarly attentive. To them his heart and his house were always open, and many of them can testify with what pleasure he would engage in speaking of the things that pertain to the kingdom of God. In relation to them he would often quote the words of the prophet; "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion thy God reigneth." He united most cordially with the late pious Mr. John Newton in his sentiments of the honour and importance of the ministerial character and office, and would often repeat the following lines from that author:

"No post on earth affords a place
For equal honour or disgrace."

To his christian brethren, with whom he was in the habit of associating for religious conference, he was always respectful, and appeared willing to esteem others better than himself; and in no instance did he ever seem to wish the highest place. As a member of a select society, which has been established in this city about seven years, his conduct was peculiarly endearing. To a senior member of that society, the late Joseph Magoffin, esq. he gave the appellation of father; and his brethren can testify how much deference he was wont to pay to the sentiments of those who were older in years, and in profession than himself. In the attainment of that charity which vaunteth not itself, is not puffed up, seeketh not her own, doth not behave itself unseemly, he had made great proficiency; and this heaven born principle made him willing to do good unto all, especially unto them who are of the household of faith. In his life, though short, we see much cause for gratitude to the great Head of the church, who has never left himself without a witness of the power of his grace; and in his death we view a mysterious providence which we cannot comprehend, but to which it is our duty quietly to submit, and to say with Job, "the Lord gave and the Lord hath taken away; blessed be the name of the Lord." The following extract is from his farewell address to his family and friends, written at the house of his friend William Steel, esq. of Springfield, New Jersey, where he received the most pointed marks of friendship and affection, and had an opportunity of enjoying the society and conversation of religious friends to the last. May that God who blessed the house of Obed-Edom, and who will not suffer a cup of cold water given to a disciple in the name of Christ to go unrewarded, amply compensate, with his blessing, this labour of love to every member of that family who contributed to smooth the bed of death. It was written a few days previous to his death, and discovers the state of his mind in that trying hour.

"If it should be the will of God that I shall never more behold my wife and her dear offspring in the land of the living, I now take a solemn and affectionate adieu of them. I have a thousand times borne them on the wings of prayer to a throne of grace:

and with my dying lips I will plead with God abundantly to bless them, especially with the knowledge of himself and of Jesus Christ; whom to know aright is life eternal. I greet all my dear christian friends, and beg of them to accept of the last grateful emotions of a heart, which has glowed with love towards them. The recollection of those seasons we have spent in christian communion is still delightful to me; and though the last enemy is about to separate us, it will be but for a little season. Through Christ, I trust, we shall all come off more than conquerors, and meet, on that happy shore, where sickness, and sorrow, and death shall never come. For their comfort and support, I think it my duty to declare that in the trial, through which God has called me to pass, I have felt the support of his rod and his staff. His blessed promise, that he would never leave me nor forsake me, has thus far been verified; and I now set to my seal that God is true, and shall cheerfully enter the dark valley of the shadow of death, fearing no evil."

This is the testimony of a dying man. What wonder that even Balaam could say, "Let me die the death of the righteous, and let my last end be like his." To those who have travelled with him in the christian course, his decease now says, "Be ye also ready;" "I have fought the good fight; I have finished my course; I have kept the faith."

RELIGIOUS AND MORAL ESSAYS.

Reflections on Psalm lxxxiii. 13.

O MY GOD MAKE THEM LIKE A WHEEL!

GILBERT WAKEFIELD, in his notes on the poems of Pope, says that "The celebrated bishop Hall, who might be affected probably with giddiness in his head, used to pronounce that wish of the Psalmist lxxxiii. 13, to be the dreadfulest curse in the scriptures.

O my God make them like a wheel!"

Whether the excellent bishop were right in his views or not, it is sufficiently evident, that Wakefield was inclined to hold the passage and its interpreter to ridicule and derision. Such as laugh

at divine threatenings now may see a day, when he that sitteth in the heavens will laugh at their calamity and mock when their fear cometh. With thousands, it is to be apprehended, that judgments on the wicked are thought as fabulous as the stone of Sysiphus or the wheel of Ixion.

If we take the term "wheel" as it stands in our translation, it may teach us that a wicked man is *unprofitable*, a mere wheel without a chariot; or that his condition is *restless*, and his life *labour*. He is wearying himself with vanity. Though his purposes may have been defeated and his efforts without success,

> Again the restless orb his toil renews,
> Dust mounts in clouds and sweat descends in dews.

If we understand the word as rendered by Ainsworth "a rolling thing,"* the passage receives an awful illustration from comparing it with Isaiah xvii. 12—14. "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like to the rushing of mighty waters. The nations shall rush like the rushing of many waters; but God shall rebuke them and they shall flee far off and shall be chased as the chaff of the mountains and like a rolling thing (a mere *thistle down* as the margin reads) before the whirlwind. Behold at evening trouble, and before the morning he is not." Israel felt something more than a "giddiness" in her head when God violently "turned and tossed her like a ball" into Babylon. Isaiah xxii. 18. More than "giddiness" will be realized by the impenitent transgressor when death comes and "breaks the wheel at the cistern." O tremendous hour when God shall whirl and "sling out the souls of his enemies," into hell, "as out of the middle of a sling," 1 Samuel xxv. 29. Unconverted reader! be persuaded to consider thy situation before it be for ever and ever *too late*.

* In the old version of the psalms published in 1599, the spirit of the passage is well preserved:

> Turn them O God with stormes as fast,
> As wheeles that have no stay;
> Or like the chaffe which men do cast,
> With windes to fly away.

OBSERVATIONS ON COLD.

At the present season, when we are daily spectators of

> "Winter, ruler of the inverted year!
> His scattered hair with sleet-like ashes fill'd;
> ——————— His forehead wrapt in clouds;
> A leafless branch his sceptre, and his throne,
> A sliding car, indebted to no wheels,
> But urg'd by storms along its slippery way,

to offer a few remarks upon the cold he produces, it is presumed, will not be unacceptable.

An agreeable experiment mentioned by the authors of the Cyclopædia affords proof that cold is no more than a mere privation of heat. "If a man warms one of his hands near a fire, while he cools the other by means of ice, and if afterwards he plunges both his hands into a bason of water of the common temperature of the atmosphere; that water will feel cold to the hand that has been heated and hot to the other hand."

When God accepted the sacrifices of Noah he gave him the assurance that "while the earth remaineth, cold and heat, summer and winter shall not cease." By a small inclination of the axis of our globe, a mode "sublimely simple," the end is accomplished. St. Pierre in his studies of nature conjectures that the northern regions of the earth, if properly investigated, would be found more productive of the precious metals than the southern, and observes that there is a passage in the book of Job which supports the idea. Dr. Hunter, his translator, remarks that he has examined the book, but finds in it no such intimation. That which "cometh out of the north" is not gold but "cold." Job xxxvii. 9. The piercing winds that from the northern regions visit our climate afford us but very inadequate conceptions of the horrors of winter in the realms, from which they began their flight. The French mathematicians, who spent a winter at Tornea in Lapland, inform us, that occasionally when the external air was admitted into their apartments, it would convert the vapour instantly into flying snow. The activity of imagination scarcely exceeds the sobriety of truth in the poet's description of the colds of the polar circle:

There, undissolving from the first of time,
Snows swell on snows, amazing to the sky!
And icy mountains high on mountains pil'd
Seem to the shivering sailor from afar,
Shapeless and white, an atmosphere of clouds.
Projected huge and horrid o'er the surge
Alps frown on Alps; or rushing hideous down,
As if old Chaos was again return'd,
Wide rend the deep and shake the solid pole.
Ocean itself no longer can resist
The binding fury; but in all its rage
Of tempest, taken by the boundless frost,
Is many a fathom to the bottom chain'd,
And bid to roar no more.

After the psalmist had said "he scattereth the hoar frost like ashes; he casteth forth his ice like morsels," he exclaims "who can stand before his cold?" The winters in Judea and the circumjacent country were usually very mild, but the reverse of mildness has been sometimes felt. A late writer asserts that in the month of December, many of the poorer classes, and also beasts of burden actually perished near the mount Tabor. Albertus Aquensis says, that thirty persons shared the same fate, from the storms of hail, with ice, and of snow and rain, that fell, as with Baldwin I. they passed the mountainous districts of Arabia.

The wisdom and goodness of Jehovah are seen in making furious agents the instruments of their own restraint. Is cold the producer of snow? that very snow "like wool" preserves the seed in the bosom of the earth from destructive frosts. The ice which it stretches over our rivers is "a blanket" protecting from the rage of winter the inhabitants of the watery element. Nor less are these attributes visible in the preservation of other creatures. Feathers and fur, hair and wool are found by the philosopher to be nonconductors of heat. With these the Father of mercies has arrayed his animals, that while cold obtains, the vital warmth may be prevented from escaping. Nor are these the only provisions he has made. Some are taught to hoard up food against the wintry famine others without inconvenience are patient of tedious hunger; while those which cannot endure the cold "have such a special structure of their body, particularly of their hearts and circulation of their

blood, as during that season not to suffer any waste and consequently not to need any recruit. They live in their places of retreat in a kind of sleeply middle state until the warm sun revive them and their food together."

The influence of cold upon the human body is well known. It contracts the flesh, so that a ring, which would feel tight on the finger in summer, will, in winter, fall off. It is said that cold will produce a tawny complexion* as readily as heat. The natives of the arctic circle are brown and those nearest to the north entirely black.

The following striking illustration of the effects of cold is related by captain Cook in an occurrence which took place during a botanical excursion of sir Joseph Banks and Dr. Solander, among the hills of Terra del Fuego. The party, consisting of eleven persons, were overtaken by darkness, and obliged to spend the night on the hills, during extreme cold. Dr. Solander, who had more than once crossed the mountains which divide Sweden from Norway, well knew that extreme cold, especially when joined with fatigue, produces a torpor and sleepiness that are almost irresistible; he, therefore, conjured the company to keep moving, whatever pains it might cost them, and whatever relief they might be promised by an inclination to rest; "whoever sits down," said he, "will sleep; and whoever sleeps will wake no more." Thus at once admonished and alarmed, they set forward; but while they were still upon the naked rock, and before they had got among the bushes, the cold became suddenly so intense, as to produce the effects that

* There is a mode of producing a dark complexion to which it is hoped none of our female friends will ever resort. A lady of fashion to give her countenance a beautiful whiteness had painted her face with the oxyd of Bismuth, called pearl-white. The effect of the gas from the burning of mineral coal, is to turn it brown or black. The lady had incautiously seated herself too near the fire when her countenance, as by magic, suddenly changed from a delicate white to a dark tawny. The surprise and confusion of the whole company had such an effect upon the disfigured fair one, that she was actually dying with fear; when the physician dispelled their apprehension by informing his patient that it was necessary only that she should wash her face, abstain from mineral cosmetics and be satisfied with the tints which her creator had given her. A great observer of nature, speaking of *death* says, "Go tell your lady, if she paint an inch thick, she must come to this, at last."

had been most dreaded. Dr. Solander himself was the first who found the inclination, against which he had warned others, irresistible, and insisted upon being suffered to lie down. Mr. Banks entreated and remonstrated in vain; down he lay upon the ground, though it was covered with snow; and it was with great difficulty that his friend kept him from sleeping. Richmond also, one of the black servants, began to linger, having suffered from the cold in the same manner as the doctor. Mr. Banks, therefore, sent five of the company forward, to get a fire ready at the first convenient place they could find, and himself, with four others, remained with the doctor and Richmond, whom, partly by persuasion and entreaty, and partly by force, they brought on; but when they had got through the greater part of the birch and swamp, they both declared they could go no farther. Mr. Banks had recourse again to entreaty and expostulation, but they produced no effect. When Richmond was told, that if he did not go on he would in a short time be frozen to death, he answered, that he desired nothing but to lie down and die. The doctor did not so explicity renounce his life; he said he was willing to go on, but that he must first take some sleep, though he had before told the company that to sleep was to perish. Mr. Banks and the rest found it impossible to carry them; and there being no remedy, they were both suffered to sit down, being partly supported by the bushes; and in a few minutes they fell into a profound sleep. Soon after some of the people who had been sent forward, returned with the welcome news, that a fire was kindled about a quarter of a mile further on the way. Mr. Banks then endeavoured to awake Dr. Solander, and happily succeeded; but though he had not slept five minutes, he had almost lost the use of his limbs, and the muscles were so shrunk, that his shoes fell from his feet; he consented to go forward, with such assistance as could be given him; but no attempts to relieve poor Richmond were successful. He, together with another black, left with him, died.

When the powers of the mind or body are vigorously employed cold is little felt. Astronomers are insensible in a good degree to the dews and bleak winds of the night. If the language of the heavens can command such fixed attention, when the voice of a Saviour is heard surely the good man can say,

"I could attend the pleasing sound,
In midnight shades, on frosty ground,
Nor should I feel December cold,
Or think the darkness long."

While the snows of winter are descending happy if our hearts glow with gratitude to the God who is daily supplying us with food and fuel, with a habitation and with attire. Happy if piety become the parent of sympathizing charity. There are they who "lodge without clothing and have no covering from the cold," who "are wet with the showers of the mountains and embrace the rock for want of a shelter." The widow may perhaps be found who

While her infant race with outspread hands,
And crowded knees sit cow'ring over sparks
Retires, content to quake, so they be warmed.

Say not, be ye warmed and be ye filled; faith without works is dead.

MISCELLANY, ORIGINAL AND SELECTED.

ON THE MARRIED STATE.

TO MISS T.

KNOWING you are shortly to enter a garden inclosed, and that you are at present a stranger to this garden, permit an old friend to give some account of it. I have travelled every part and every path; know every production of every kind it can possibly yield; and as my information can do you no harm, it may do you some good, You know there is but one way of entrance into this inclosure; I hardly need tell you that this is in general extremely gay and glittering, strewed with flowers of every hue and every fragrance, all that art or imagination can invent; and you will fondly hope, this scene of rapture will never alter, at least you will not see the end of this path when you enter it. To some it proves a very short one; and to *you* it will appear very different in the retrospect. Here, my dear girl, let me caution you not to dream of *perfect* or *perpetual* bliss. If you do, *experience* will wake you; as that never existed on earth but in vision or visionary heads. You will meet with many productions in this garden, which are charming to the eye, and pleasing to the taste; but they are not all so. Let me just

remark, that you are both carrying into this garden one of the most delicious and delicate flowers in all nature, I mean, *good humour:* Do not drop it, or lose it as many do, soon after they are entered, and seldom, if ever, find it again. It is a treasure nothing can make up the want of to you.

When you get to the end of the first walk, which lasts about thirty steps, commonly called *honey-moon-path*, you will see the garden open into a vast variety of views. Here I must caution you against some productions which are nauseous, noxious, and even fatal in their tendency to the unwary and the ignorant.

There is a low small plant which may be seen almost in every path, called *indifference*, though not perceived at the entrance. You will always know when near this plant, though you do not see it, by a certain coldness in the air which surrounds it: contrary to all others, this thrives by cold, and dies in warmth. Whenever you perceive this change in the air, change your situation as soon as you can. In the same path is often found that ugly yellow flower called *jealousy*, which I wish you never to look at: turn from it as fast as possible; for it has the strange quality of tinging the eye that beholds it with a stain which is seldom or ever got rid of.

As you go on, you will meet with many little crooked paths, if you do not go into them; I advise as a friend, never attempt it; for though at the entrance of each is written in large letters, IN THE RIGHT, when you get to the end of nine out of ten, you will find the *true* name to be *perverseness*, and that you have got in at the wrong end, which you will never acknowledge. This occasions endless disputes here. They can never settle the right end of these paths. It is a source of perpetual differing, and sometimes of a final separation in this garden. Near this spot you will meet with a sturdy knotty plant, called *obstinacy*, which bears a hard, bitter fruit, which never digests, and always injures the constitution; it even becomes fatal when taken in large quantities. Turn from it: avoid it as you would the plague. Just opposite to this, grows the lowly, lovely shrub, *compliance;* which, though not pleasant to the palate, is salutary and sweet when digested, which it does very easily, and produces the most delicious fruit in the garden. Never be without a good sprig of it in your hand: it will often be wanted as you go along: you will surely repent the *want* of it.

All over the garden you may find a useful plant called *economy*. It is of a *thriving* quality. Take a good stock of it as you go in. It adorns and enriches at the same time. Many entirely overlook it. Some despise it, and others think they shall never want it. It is generally forgot in the hurry and gaiety, with which people enter this place; but the total want of it is commonly paid for with bitter repentance. I must just tell you, that unless both partake of it, it will answer little end to either. You may, if you please, carry some with you into the garden, but it is a hundred to one if you do not lose it in going in; nor is that so useful as what you will find there; It is of another sort. Provide yourself and partner with a proper quantity as soon as you can when in the place.

You will observe, as you pass, two or three paths, which run much into one another, and which deserve your attention; I mean those of *regularity*, *exactness* and *neatness*. Do not think, as many do, that when once you are got in, you may be careless of your person and dress. Remember your companion will see some who are not so; and this difference will strike his eye, if not offend it. Enter these paths almost as soon as you do the garden; and, take my word for it, if you do, you will never get out of them; once fairly in, you are in for life; and the worst is, that if you do not find them soon, you will never find them afterwards.

Near these walks is to be found that invaluable sweet shrub, *humility*. This, though of no worth in itself, yet when joined to other good qualities, is worth them all put together. It never is seen without being admired, and is most amiable when most visible. They say, *virtue* is its own reward: I am sure *pride* is its own punishment. Fly from it as from a contagion, which it strongly resembles: it infects and corrupts. And cultivate with all your care that humble plant now mentioned, as the best antidote against this poisonous weed.

Allow me here to drop a hint on the subject of *cultivation*, as that most probably will be your employ here sooner or later. Should you be intrusted with the rearing of a flower, remember two things; first, that it is but a *flower*, however fair; frail in its nature, and fading at every blast. And secondly, that it is a flower in *trust*, for the cultivation of which you are accountable to the great

Owner of the garden. It will demand all your care; it will draw all your attention. Should you be a witness to a blast on its dawning beauties, O! how your fond heart will bleed with tenderness, affection and sympathy! Your feelings may be conceived of; they cannot be described. The young shoot will naturally and insensibly twine round the fibres of your frame. Should it live and thrive, spare no pains to teach the young production how to rise. Weed it; water it; prune it. It will need them all. Without this, many baneful weeds will grow up with it, and poison the very soil on which it grows.

Remember, I say, this is a trust for which you both are accountable to Him who gives it. That you may be blest with the sweetest productions of this garden; that they may be the delight of your eyes and joy of your heart; and that you and they, when the summer of life is over, may be transplanted into some happier soil hereafter, and flourish together in immortal vigour, in perfect and permanent felicity, is, and ever will be, the ardent prayer of your affectionate friend, S. T.

REFLECTIONS ON GALATIANS, XVI. 15.

"In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

The carnal mind delights to rest in the externals of religion. In some of the primitive churches the judaizing brethren, as they are commonly termed, were unwilling to relinquish an outward rite which was as popular as it was ancient. Paul, however, as a man of God, contends that in reference to the present peace and final safety of the saints, neither circumcision nor uncircumcision availeth any thing, but a new creature.

To describe a new creature is difficult. The natural man, like Nicodemus, cannot comprehend its nature; the change itself falls not under the immediate observance of the senses; it is "the hidden man of the heart;" and the disputes that have existed in the christian world relative to its operation and extent have been numerous and perplexing.

Experience and observation confirm the testimony of the scripture, that man as he enters our world is the possessor of a nature old and depraved. It is called the old man in opposition to the new man, that new nature which the Holy Spirit produces; the old serpent contributed to its production and it is as old as ourselves. The body

of man is mean contrasted with its spirit. For this reason grace is compared to the soul, and nature to the body. In my *flesh* dwelleth no good thing. Depravity is described as a body, because complete in all its parts; as an inhabitant, because it continues to dwell in us; and as a tyrant, which reigns unto death. It is "old leaven," 1 Cor. v. 8. spreading malice and wickedness all around; and the "old way," Job xxii. 15. which leads to the chambers of hell.

To become a new creature is more than a mere variation of religious opinion: a man may dote "about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings;" and after all be "destitute of the truth, proud, and knowing nothing." It is more than outward reform; grace will ever produce an exemplary life; but there may be a fair moral department without it. Men may escape the pollutions of the world, 2 Peter ii. 20. 22. and yet be regarded by the Searcher of hearts, only as dogs and swine. External propriety of conduct, without a gracious principle within, does but colour a lifeless print or give smoothness to the surface of an insensible statue. Nor is it in temporary horror or enthusiastic flights that we look for the work of the Holy Ghost. Noises may be supposed to have been heard, and sudden impulses or involuntary raptures felt, where vital godliness has never been experienced. Such exercises may indeed sometimes accompany a genuine change; but the change may be genuine without them. Solomon with his gold had apes and peacocks, but the metal had been equally precious had the latter remained at Ophir.

A new creature is a wondrous production; only the power of the Creator could give it being. It is described under the ideas of opening the heart, rising from the dead, being born again and undergoing a translation, not unlike that of an Enoch or an Elijah. It is not the awakening of some principle latent in the mind. Every natural man is in a state of flesh; but in the flesh dwelleth *no good* thing. It is not a physical introduction of new faculties; but the turning of existing ones into the way of peace. It is not, to use a happy allusion employed by the excellent Charnock, a change like that of Aaron's rod, when converted into a serpent; but like the same dry rod when made to blossom and bud, and bear ripe almonds.

A new creature has new ideas. In place of his native and total darkness he has light in the Lord. Of himself, of the divine law,

of iniquity, of God, of the Lord Jesus and of his saints, his ideas are entirely new. The motives which influence his actions are such as before he never felt. His aim is not self-elevation; but the glory of God. Instead of private interest, restless pride, and frowning malice as principles of action, he possesses a faith that works by love; and a love that delights greatly in the divine commandments. The propensities of his heart are new. They are not less natural and energetic, but inexpressibly more pleasant than when he lived in sin. His conversation in the world is new. The body becomes a temple of the Holy Ghost, and its members instruments of righteousness. The eye, that like Magdalen's could not cease from sin, is made a fountain of penitential tears. The ear, that like that of the Corinthians, could be entertained only with chambering and riot, now listens with rapture to the word and praises of God; the hand, which with Zaccheus, was accustomed to the habitual grasp of extortion, becomes like his, expanded for the offices of justice and benevolence; the tongue, which, like that of Doeg, appeared set on fire of hell, is awakened, as the glory of the man to utter the wonderful works of his God; and the feet, which, like Saul's, were swift to shed blood, hasten to the sanctuary of God, or to the habitation of the mourner. They delight to run in the path of the divine commands. Grace is a controlling law of the mind; and the parent, the child, the husband, the wife, the master, the servant, the active magistrate and more private citizen, enjoy its salutary influence.

The change is universal; not the restoration of a withered arm as in the case of Jeroboam, but a general influence like that of the restoration of vitality to a deceased Lazarus. It is this that designates the real saint. All who surround the throne of God, and all who are on their pilgrimage to glory, whether in Europe, Asia, Africa or America, are in Christ Jesus by a new creation. Our Lord expressly declares that except a man be born again he cannot see the kingdom of God. Wherever this holy transition has been experienced, the state of the subject is secure; not indeed against the assaults of sin and hell, nor against the possibility of awful backslidings; but he "shall never perish." Creation, the opening of the heart, regeneration, the resurrection, a translation, are not represented in the divine word, as to the same subject, as repeated but as individual acts. A sinner is born again, but not

again and again and again. The soul of the saint is not like a tennis ball, now received into the hands of God, and now into the hands of the devil. We are confident of this very thing, that he who hath begun the good work in us will perform it until the day of the Lord Jesus.

Is such the *blessed lot* of the saint? his character is truly exalted; but wretched is the condition of those who continue alive to sin and dead to God. Ask thy conscience, reader, is inward holiness thy delight? Dost thou pant for conformity to Christ? Art thou acquainted with the spirit of grace and supplication? Is there that in new-creatures which commands thy affectionate attachment? If to these inquiries thou canst return affirmative replies, be assured thy state is *blessed* too. Providences may darken around thee; thy faith may be unsteady, and thy attainments small; temptations may threaten to overwhelm, and the precise period in which the change occurred in thy bosom be unknown; the remains of sin may alarm thee and the small progress, which as yet, the work of God has made in thy heart inspire the apprehension that thou shalt one day perish; but be assured, the bruised reed shall not be broken, nor the smoking flax extinguished, untill the arm of the Son of God bring forth judgment into victory. P.

THOUGHTS ON CHARITY.

A COMMON method of putting off applications for charity resorted to by persons not inclined to liberality, is to plead the *frequency* of them. Permit me, through the medium of your Magazine, to offer a few thoughts to expose the fallacy of this plea.

1. There are many, who if they give when applied to, give so little, that although their donations be frequent, yet when summed up at the end of a year, they make an aggregate very inconsiderable. Suppose a man were to present to paupers daily an eleven-penny-bit, and occasionally make larger donations, the whole amount would not be more than fifty or sixty dollars. And what is this sum to a person in flourishing business?

2. There are others, who from want of method in their charity, give much less than they ought; and if applications happen to be, for a time, made in a rapid succession, become frightened and suppose that they are giving too much. Now to quiet their fears

and encourage them not to be weary in well doing, I present the following supposition for their consideration.

Suppose a man whose income amounts yearly to 2000 dollars, sets apart a tenth for charitable and pious purposes; he will have 200 dollars to distribute as occasions may offer, and his prudence may direct.

Suppose that of this charitable fund, he judges it proper to appropriate to the following objects the sums annexed to them; viz.

Missionary purposes, - - - -	Dolls.	20 00
Education of young men for the ministry, -		10 00
Poor of his church, - - - - -		10 00
Bible Society, - - - - -		6 00
Female Association for relieving, &c. - -		5 00
Philadelphia Union Soicety for education, &c. -		5 00
Magdalen Society, . . - -		6 00
These subscriptions amount to		62 00

Deduct this sum from 200 dollars, and there will be left for occasional donations 138 dollars.

Now, suppose that, in the course of a year, ten special applications be made to him, and that to each he presents five dollars, he will have remaining in hand eighty-eight dollars, to distribute in lesser sums; and from this remainder, he might, if he could so often find suitable objects, give to individuals, in poverty, nearly a half dollar every other day.

From this statement I infer that a man who could afford to set apart one tenth of a yearly income amounting to 2000 dollars, if he were so often to make charitable donations, would, unless he gave by rule, be frightened before the year expired, and imagine that his alms were transcending all bounds; and, therefore, that it is the duty of every man to think seriously what proportion of his income or profits he ought to appropriate to pious and charitable purposes; and to adhere to this as his rule for directing and limiting his liberality. Why not introduce method into our charity as well as into our business? Can a man who acts by no rule, conduct his business with advantage? Certainly not. Nor can a man manage his charity with advantage, unless he subject it to order; for resigning himself up to the influence of occasions

and his own feelings, he will either give too little or too much; but it must be confessed that there is seldom reason to fear that such a man will err by excessive liberality. Experience will prove to any person the avantages arising from being charitable by rule; how order in this important duty will make him free and glad to meet with suitable applications; how it will give him boldness in rejecting improper ones, and render him judicious in the distribution of that portion of his income which God claims for himself and his suffering creatures.

But let it not be understoood that I mean to intimate, that a tenth of his profits or income is a just proportion for every person. Some may not be able to allot so much; others are able, and it is their duty, to give more.

Had we taken the tenth of a larger revenue than 2000 dollars, we could have made a more lovely statement of charitable donations. But the statement given may serve to convince people that they use the plea of frequency of applications *without just cause;* and that they might give much oftener and in larger sums than they do, and yet keep within the limits of what they can afford and far enough from those which duty prescribes.

Reader, hast thou ever weighed seriously and impartially this question, What portion of my profits or income does God require me to set apart for pious and charitable purposes? If thou hast not, weigh it now, and come to a just conclusion; for it is a question which will be weighed in that day when thou shall stand before the judgment seat of Christ. Mat. xxv. 34—46.

A DREAM.

On a summer's evening, as Corylus was looking on the descending sun, he was led to reflect on the termination of his own life: "O! that I could sink into my grave with the same composure as the light of the world has left my country!" He sat down and reclined his head on his hands; fatigued by the labours of the day, he fell asleep, and dreamed that he met with his deceased brother in his father's house, who announced to him his speedy departure from time to eternity. "I have obtained," said he, "permission from God to make your bed in your sickness, to assuage the anguish of death; to lead you through the dark

valley, and introduce you into the presence of God; for I have often heard you say, there is no one returned to tell the sad tale; what dying is." Corylus then asked his brother what dying was. "I am not authorized to say," he replied, "what it is; but I am commissioned to be your guide and comfort in your affliction. Remember that I am your brother; you never doubted my affection towards you; I remain the same; I have full power from God to minister to you every possible comfort that wisdom can dictate or kindness perform: I have suffered; and can, therefore, sympathize; I have died; and know what dying means." Corylus was comforted; he waited for the summons; but, looking round on his family, his affections were wounded, and the tumult of his heart awoke him from his slumbers. He arose and wished his dream realized; when putting his hand into his pocket, and taking out his bible, he read, "For both he that sanctifieth, and they that are sanctified, are all one; for which cause he is not ashamed to call them brethren, saying, "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." Yes, he said, my brother has died indeed, and is alive again. I have trust in the merits of his cross; I have hope in the prevalence of his intercession; and I will rely on the veracity of his promises, and the perpetuity of his affection. Who can separate me from the love of Christ? not even death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil," &c.

FRAGMENTS.

FANCY EXPOUNDING SCRIPTURE.

ABBA. Rom. viii. 15, is a Syrian appellative from the Hebrew *ab*, a father. It reads the same backward as forward: God is a father to his children from eternity to eternity. BUTTERWORTH.

JEHOVAH sets out the eternity and self-existence of God. *Je* notes the time to come, *Ho* the time present, *Vah* the time past. It consists of quiescent letters, (or letters of rest) to show that there is no rest, till we come to Jehovah, and that there we are safe and secured. KEACH.

GENESIS xlix. 31. "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah." These five and Jacob himself the sixth buried in one grave. The first letters of all their names are contained in that one word of ISRAEL. AINSWORTH.

GENESIS vi. 8. "Noah found *grace* in the sight of the Lord." The letters of Noah's name signify *grace* in Hebrew, the order being changed. *Id.*

ABOUT *Whitsuntide* A. M. 2980, in the 40th year of David's unction by Samuel, he solicited his father's permission to repair to Hebron. Whitsuntide in the year of the world 2980. BROWN.

ANECDOTES.

OF A SAILOR.

MR. PRATT, in the second volume of his Gleanings, relates an affecting anecdote of a sailor on board the Venerable, the ship in which admiral Duncan commanded the fleet in the action against the Dutch, off Camperdown. He received the account from Dr. Duncan, lord Duncan's chaplain and relative, who, in the action, assisted the surgeon and his mate in binding up the wounds, and amputating the limbs of the unfortunate sufferers. "A mariner," says the doctor, "of the name of Covey, was brought down to the surgery deprived of both his legs; and it was necessary, some hours after, to amputate still higher. "I suppose," said Covey, with an oath, "those scissors will finish the business of the ball, master mate?" "Indeed, my brave fellow," cried the surgeon, "there is some fear of it." "Well, never mind," said Covey, "I have lost my legs to be sure, and mayhap may lose my life; but," continued he, with a dreadful oath, "we have beat the Dutch! we have beat the Dutch! so I'll even have another cheer for it: Huzza! huzza!"

This anecdote is rendered more interesting still, by some prior and subsequent circumstances attending this poor sailor. Covey was a good seaman, and noticed among his shipmates for his intrepidity; but he was preeminent in sin as well as in courageous actions. About a fortnight before the English fell in with the

Dutch fleet, he dreamed that they were in an engagement, in which both his legs were shot off, and that he was out of his mind. The dream made this courageous seaman tremble, and sometimes attempt to pray; but, not liking to retain God in his thoughts, he endeavoured to obliterate the impressions from his memory, and the recollection of his sins from his conscience, by drinking and blasphemous intercourse with the ship's company. His efforts, however, were in vain. The thoughts of his sins, of God, and of death, harassed his mind day and night, and filled him with gloomy forebodings of what awaited him in this world and in the next, till the sight of the Dutch fleet, and their conversation with each other concerning the heroic achievements they should perform, dispelled the gloomy subject from his mind. As the two fleets were coming into action, the noble admiral, to save the lives of his men, ordered them to lie flat on the deck, till being nearer the enemy, their firing might do the more execution. The Dutch ships at this time were pouring their broadsides into the Venerable as she passed down part of the Dutch fleet, in order to break their line. This stouthearted and wicked Covey, having lost all the impressions of his former reflections, heaped in rapid succession the most dreadful imprecations on the eyes, and limbs, and souls, of what he called, his cowardly shipmates, for lying down to avoid the balls of the Dutch. He refused to obey the order till, fearing the authority of an officer not far from him, he in part complied, by leaning over a cask which stood near, till the word of command was given to fire. At the moment of rising, a barshot carried away one of his legs and the greater part of the other; but, so instantaneous was the stroke, though he was sensible of something like a jar in his limbs, he knew not that he had lost a leg till his stump came to the deck, and he fell. When his legs were amputated higher up, and the noise of the battle had ceased, he thought of his dream; and expected, that as one part of it was fulfilled, the other would be so too. Indeed, considering the pain of amputating and dressing both legs, and the agitation of his mind from fearing the full accomplishment of his dream, it appears next to a miracle that he retained his reason in the most perfect state; but this was to be explained to him at a future period. Some time after, he came out of Haslar hospital, capable of walking by means of two wooden legs and two crutches; but

his spirits were sorely dejected, from fearing that as his sins had brought upon him the judgments of God in the loss of his limbs, they would bring it upon him in the loss of his reason and the loss of his soul.

Having heard of Orange Street chapel, Portsea, he came there on the first sabbath evening after his leaving the hospital. The text that evening was Mark v. 15. "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind." The minister represented this demoniac as a fit emblem of sinners in general; but especially of those who live without rule and order, drunkards, blasphemers, and injurious to themselves and others; but his sitting at the feet of Jesus clothed, and in his right mind, as an engaging representation of the sinner converted to God by the gospel, made sensible of the evil of sin, the value of his soul, and the necessity of salvation through a crucified Redeemer; enjoying peace of mind, having fellowship with Christ and his people, submitting to the authority of the scriptures, and receiving instructions from Christ the friend of sinners. Covey listened with attention and surprise; wondered how the minister should know him among so many hundred people; or who could have told him his character and state of mind. His astonishment was still more increased, when he found him describe, as he thought, the whole of his life, and even his secret sins. He could not account for it, why a minister should make a sermon all about him, a poor wooden-legged sailor. His sins being brought afresh to his mind, filled him with horrors tenfold more gloomy than before. Despair for some minutes took a firm hold on his spirits; and he thought he was now going out of his mind, should die, and be lost; till the minister declared Jesus Christ was as willing to save the vilest of sinners, as he was to relieve this poor creature possessed of the devil; and that a man was restored to his right mind when he believed in him. He now began to understand the true interpretation of his dream. He thought he had been out of his mind all his life, and that to love and serve Jesus Christ would be a restoration to his right senses again. He was now almost overwhelmed with pleasure. While hearing of the astonishing love of Jesus Christ to sinners, hope took the place of despair, and joy of grief and horror! Those eyes which had never shed a tear when he

lost his legs, nor when the shattered parts of his limbs were amputated, now wept in copious streams, flowing from strong sensations of mingled joy and sorrow!

Some weeks after this, he called and related to me the whole of his history and experience. He was surprised to find that I had never received any information about him at the time the sermon was preached, which so exactly met his case. Something more than twelve months after this time, he was received a member of our church, having given satisfactory evidences of being a genuine and consistent christian. A few weeks since, hearing he was ill, I went to visit him. When I entered his room, he said, "Come in, thou man of God! I have been longing to see you, and to tell you the happy state of my mind. I believe I shall soon die; but death now has no terrors in it. "The sting of death is sin, but, thanks be to God, he has given me the victory through Jesus Christ." I am going to heaven! O! what has Jesus done for me, one of the vilest sinners of the human race!" A little before he died, when he thought himself within a few hours of dissolution, he said, "I have often thought it was a hard thing to die, but now I find it a very easy thing to die. The presence of Christ makes it easy. The joy I feel from a sense of the love of God to sinners, from the thought of being with the Saviour, of being free from a sinful heart, and of enjoying the presence of God for ever, is more than I can express! O how different my thoughts of God, and of myself, and of another world, from what they were when I lost my precious limbs on board the Venerable! It was a precious loss to me! If I had not lost my legs I should perhaps have lost my soul!" With elevated and clasped hands, and with eyes glistering with earnestness, through the tears which flowed down his face, he said, "O, my dear minister, I pray you, when I am dead, to preach a funeral sermon for a poor sailor; and tell others, especially sailors, who are as ignorant and as wicked as I was, that poor blaspheming Covey found mercy with God, through faith, in the blood of Christ! Tell them, that since I have found mercy, none that seek it need to despair. You know better than I do what to say to them! But, O! be in earnest with them; and may the Lord grant that my wicked neighbours and fellow sailors may find mercy as well as Covey!" He said much more; but the last words he utterred were "Hallelujah! Hallelujah!" If the anecdote of his fortitude and courage is worthy of

being recorded, I think it due to Covey, and to the honour of divine grace, to relate his dying testimony in favour of the religion of Jesus Christ. I wish Dr. Duncan and Mr. Pratt had witnessed the last dying hours of this once ignorant and blasphemous sinner; they would have seen what a pleasing change was effected by the meek and efficacious grace of our compassionate Redeemer.

As these things require testimony, I give you my name,

Portsea. JOHN GRIFFIN.

AN eminent English writer, when speaking of those country gentlemen, who apply themselves wholly to the chase or to some other diversion which they find in the fields and woods, represents every one as lying under a kind of curse pronounced in the words of Goliath, " I will give thee to the fowls of the air and the beasts of the field."

ALEXANDER the great was often heard asserting, that " *Sleep was one thing that made him sensible he was mortal.*" Mr. Baxter with equal reason declares, that " *Sleep was a thing, attended with such excursions of the mind as fully convinced him that he was immortal.*"

BOUTHILLIER de RANCE, the famous abbot *de la Trappe*, at the age of twelve or thirteen gave an edition of Anacreon with learned annotations; it is said he had imbibed much of the voluptuous spirit of that poet. A few years after returning from the country, where he had been absent for six weeks from a lady whom he passionately loved; he went directly to her chamber by a back stair, without having the patience to make any previous inquiry as to her health and situation. On opening the door, he found the chamber hung with black, and illuminated; and approaching the bed beheld the most hideous spectacle, that the eye could gaze on. His fair mistress was in her shroud, dead of the small pox; her charms were all vanished, a swoln, disfigured, frightful object was all he beheld. From that moment he retired from the world; repaired to La Trappe, the most desolate spot in France, and wasted forty years in gloomy austerity. Mistaken man! how much for the honour of God and the benefit of society had his life been, if spent, not as superstition, but as true religion dictates.

At the time the foundation stone of the edifice of St. Pauls in London was about to be laid, sir Christopher Wren, the architect directed a labourer to bring a small piece of stone and lay it where the foundation was to commence. The man brought him a piece of a gravestone, which he no sooner laid down than he saw on it the word "resurgam" *I shall rise*. This circumstance is said to have been a constant encouragement to sir Christopher, in pursuing the work. Believer, canst thou discover no stone on which this word is engraven? And amid the obstructions which are employed to prevent the erection of the temple of God, hast thou no cause for singing,

What though the gates of hell withstood,
Yet must this building rise;
'Tis thine own work Almighty God,
And wondrous in our eyes.

Richard Boyle so well known in Ireland by the title of the "great earl of Cork;" adopted as his motto "*God's providence is my inheritance.*"

How much a mind, otherwise great and well informed, may become the slave of fancy and reverie, is seen in the celebrated astronomer, Tycho Brahe. "If he met an old woman on first leaving his house, or a hare crossed him upon his journeys, he would instantly return home. At his house at Uraniburg he kept an insane person who sat at his feet during the time of dinner, and whom he fed with his own hand. He noted down any incoherent expressions that were uttered by this person, under the persuasion that the mind in a state of emotion was capable of predicting future events. He even believed, that, if any inhabitant of the island was taken ill, this idiot could predict his recovery or decease."

A little before his death Canitz, the German poet, desired to be led to the window, which he opened: Having gazed some minutes on the rising sun, he exclaimed "O, if the view of a part of the creation can be thus beautiful and reviving, how infinitely delightful must be that of the Creator:" he spoke and died.

Astrologers maintain, that the deluge was owing to a conjunction of all the planets in Capricorn, and that the conflagration will be occasioned by their conjunction in Cancer. The christian possesses a more sure word of prophecy. It is not the arrival of planetary conjunction shall produce the catastrophe; but, "Our God shall come, and shall not keep silence, a *fire shall go before him*, and it shall be very tempestuous round about him."

BAD COMPANY.

"Evil communications corrupt good manners." As it is somewhat difficult to live in a place where the pestilence rages and not to be infected by it, so it requires more virtue than is common to human nature to associate with the vicious and profane without feeling the effect of it.

Man, it is true, was made for society, but it will be wisdom in him to choose the best part of it. We are all, it must be confessed, imperfect and depraved creatures when compared with that purity of character which is required of us; but there are certainly some, whom it is our honour to be acquainted with, and our duty to imitate. Let us, therefore, if we wish to be wise and happy, esteem and choose such; while we shun the company of those whose minds are influenced by evil principles, and whose conduct proves a disgrace to human nature, reason and religion. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

The learned and pious sir Matthew Hale, when a youth, was too much addicted to the society of some vicious people, which he did not break off till an alarming accident drove him from it. Being invited, with some other young students, to a merry making out of town, one of them during the carouse called for so much wine, that, notwithstanding all Mr. Hale could do to prevent it, he went on in his excess till he fell down apparently dead before them! All present were not a little terrified, and did all they could to bring him to himself again. This particularly affected Mr. Hale, who went into another room, and shutting the door, fell on his knees, and prayed earnestly to God, both for his friend, that he might again be restored to life, and that himself might be forgiven for having countenanced such excesses: moreover, he

vowed to God, that he would never again keep company in that manner, nor drink another health while he lived. His friend recovered, and Mr. Hale most religiously observed his vow till his dying day. It was this great man's resolution, drawn up by him in writing for his own private use, with regard to company (among other articles of conduct) "to do good to them; to use God's name reverently while with them; to beware of leaving an ill example among them; and to receive good from them, if they were more knowing than himself."

Of prince Eugene, of Soissons, it is said that, "All those qualifications and endowments that can procure love and esteem shone conspicuous in this young prince. A graceful person; the most engaging affability and sweetness of temper; a quick understanding; an heroic ardour: a skill in the sciences, and other parts of polite literature, united to justify the exalted hopes conceived of him. He showed a strong inclination to a military life, and at an early period was already inuring himself to it; so that, commonly, a bare board served him for a pillow. The king had taken the greatest care of his education, and suffered him to be ignorant of no branch of knowledge which might contribute to his future advancement.

What great things might be expected from a prince of such endowments, disposed to such pursuits, and closely applying himself to them? But, alas! every pleasing expectation formed of him proved in the event vain! Bad companions insinuated themselves into his good esteem; bad examples found him unable to withstand them. When the vicious were his companions, their manners were no longer his abhorrence; by associating with them, he soon became as abandoned as the worst of them; and in a few years, having lost his virtue, unhappily lost his life. "There cannot be a stronger or a more melancholy proof than this of the fatal influence which bad company and bad examples have over even the best cultivated and best disposed minds."

RELIGIOUS INTELLIGENCE.

AN ADDRESS OF THE BIBLE SOCIETY ESTABLISHED AT PHILADELPHIA, TO THE PUBLIC.

The Bible Society, established at Philadelphia, solicit the serious attention of the christian public, to a short statement of the *origin* and *design* of their institution, and of the *considerations* on which they hope for the patronage of the pious and the liberal.

It has been remarked that every good action or effort is valuable, not only from its inherent excellence and immediate effects, but because it may draw after it a train of beneficial consequences of endless extent. We hope that this remark will receive some confirmation from the existence of this Society. Its *origin* is unquestionably to be attributed to the example offered, and the efforts made by "The British and Foreign Bible Society," instituted in London about five years since. The plan of that society, now that it is delineated and carried into effect, is seen to be so important, so practicable, and productive of so much good, that we hardly know how to account for the fact, that it was not sooner devised and executed. Centuries have elapsed since the revival of letters and the art of printing have rendered it an enterprise less difficult than many which have been achieved, to furnish Bibles in all the languages, and to distribute them into all the parts of protestant christendom. Yet, during that period, millions of those who have borne the christian name, have lived and died without a Bible, for the want of some such association as has lately been formed in Britain.* The example there set has already been followed in

* This association consists of distinguished characters, both clergymen and laymen, nobility and gentry, in the established church and among the dissenters. They have expended during the last year above twelve thousand pounds sterling, or fifty-four thousand dollars. They have been at the expense of various editions of the Bible and of the New Testament, in the English, the French, the Spanish, the Welsh, and the Gaelic languages. They have encouraged an edition to be printed at Berlin, in the Bohemian language, and an edition of the New Testament in the language of Iceland. They are preparing to print in the Calmuc dialect, and in the language of the Mohawks; which latter nation has been already supplied by them with the Gospel of St. John. They have encouraged, by

several countries of Europe, and we trust will soon be imitated in various part of these United States. From the time that it was known in this city, it attracted the marked attention of several persons, accustomed to take an interest in whatever is calculated to extend the influence of revealed truth. It was immediately seen that the necessity for such an institution was the same here as in Europe, and that there was every reason to believe that, if suitable exertions were made, it could not fail of encouragement. The principal difficulty was to concert the most promising plan for rendering the contemplated charity extensively useful. Two systems were deliberately considered. One was to endeavour to form a large association, consisting of members selected from all the states in the American union, to raise a common fund, and to distribute Bibles in every part of our country. The other was to establish a society, on a smaller scale, in Philadelphia, the attention of which should be principally directed to the state to which the city belongs, and to those portions of the states of Jersey and Delaware which are contiguous to Pennsylvania. The latter system, on mature consideration, appeared, in every view, to claim the preference; and it has accordingly been adopted. A society for the whole of the United States seemed liable to almost insuperable objections. It was thought to be scarcely possible to form it in such a manner as not to occasion some dissatisfaction, even at the outset. It would be difficult and expensive for the members to attend the meetings. It would not be easy to agree on a place at

liberal donations, the exertions making in India, for translating the Scriptures into the various languages of that country. And they have now in contemplation impressions in the Arabic and in the modern Greek.

With such zeal for the printing of the Bible, there have been proportionate endeavours for distributing copies of it, not only to all descriptions of the poor in England, Scotland and Ireland, to their army and navy, to French, Spanish and German prisoners, but to all the nations in whose languages they have caused it to be printed, and to the British dependencies in different parts of the world. How immense may we reasonably suppose is the good which has been produced!

The Society mention difficulties to have arisen from the wars on the continent; yet they pursue their object with an unremitting ardour. Their example has given birth to similar societies in the United Kingdom, and to other cooperating endeavours in Germany, Denmark, Prussia and Switzerland.

which they should statedly convene, nor to distribute Bibles, with sufficient care, through so wide a region as the plan would require. It was believed, in a word, that such an institution would never be conducted with vigour, nor be likely to continue for a length of time. An institution with more confined views would be easy to manage, and, within its proposed sphere, more efficient in its operations. It could more exactly ascertain where the supplies of the Word of Life were needed, and could furnish them with greater speed and certainty. But the most powerful inducement of all to the preference given, was the confident hope that similar institutions would be established in a number of other places in the United States, which, by acting with spirit and unanimity, each in a narrower compass, would ultimately produce a much greater amount of benefit, than if a general Society should be organized for the country at large. If as many Bible Societies should be instituted as there are states in the union, the number probably would not be too large; and we cannot but think that they would contribute essentially, both to the glory and the safety of the American confederacy. It is our opinion, however, that the boundaries of states ought not to be scrupulously regarded in the formation of these establishments. There are many and obvious advantages resulting from their existing in large towns or cities; from which, as from a centre, the circumjacent regions, intimately known, because constantly traversed on errands of business and commerce, can be easily and effectually furnished with the requisite supply of the Sacred Volume. We shall venture then to say, (confiding that the suggestion will be received with the fraternal spirit with which we are conscious it is offered) that we hope the time is not distant, when we shall see institutions similar to our own in the town of Boston, and in the cities of New-Haven, New-York, Baltimore, Richmond, Charleston, and Savannah, and in the town of Lexington, in the state of Kentucky. To these places it is our intention that this address shall be immediately forwarded; and let it be distinctly understood, that it is with the most earnest desire that our christian brethren there, may be sharers with us in the good work in which we have engaged; that we cordially invite them to cooperate in it; and that we will esteem it a favour to maintain a friendly correspondence with them, and to unite our counsels and our endeavours with theirs. Nor let it be supposed

that in specifying the cities and towns which have been named, we have any intention to intimate that there may not be other places equally suitable for the establishments in question. Of this their own citizens will judge, and we will at all times be ready cordially to greet as a sister institution every Bible Society, in whatever place, or part of our country, it shall appear.*

The *design* of our Society has been partially explained in stating its origin. We farther remark more particularly, that it is a fundamental article of our constitution, that all the copies of the Bible which we distribute shall be separated from all notes and commentaries whatsoever, and, except the contents of the chapters, shall contain nothing but the sacred text. It is therefore manifestly a design in which all denominations of christians, without exception, may unite. They all profess to derive their creeds and sentiments from the Sacred Writings. They all profess to believe that those writings contain the fountain of life, which, of course, they are equally bound to open, to those who may be perishing, under maladies which nothing else can relieve.

It is the design of the Society, moreover, to endeavour, within its prescribed bounds, to distribute the Bible in the native speech of all who shall be disposed to read it, so that, if possible, it may not remain a sealed book to any who desire to understand its contents. The English and German languages are the most generally used in Pennsylvania and its neighbouring states, and arrangements have already been made to obtain a large number of Bibles in each of these tongues. It is known likewise, that Bibles in Welsh and in French will be in demand, and it will be our endeavour that they shall not long be demanded in vain.

It is also the intention of the Society to offer the Bibles which they disperse, as the sacred treasure which they contain is offered, "without money and without price." No worldly gain, either direct or consequential, is to accrue to the individuals of the Society from any of its transactions. Every member at present, not only pays his contribution, but renders every service he performs without prospect or expectation of pecuniary emolument; and

* Perhaps it will be found expedient in some cases that a number of branch societies, in several parts of a state or region of country, should be formed and connected with a principal one, where the funds may be deposited and the Bibles purchased.

whenever it shall become necessary to indemnify any individual for the time and labour he may devote to the service of the institution, or to take any measures calculated ultimately to benefit the funds, the managers pledge themselves that the most rigid principles of economy shall direct their proceedings.

It was the discriminating character of the gospel at its first publication, that it was preached to the poor; and it is to the poor chiefly that we have it in expectation to send the inspired and authentic records of that gospel.—To present to them in the sacred pages, the offer of "the pearl of great price," of which, however they may have slightly heard, many of them will never be able to read, if a Bible be not given them—To enable them to see for themselves the provision made by the Father of mercies, to sustain them under the privations and sufferings of time, by the hope of happiness in eternity.

While the poor, generally, will thus claim the peculiar notice of the Society, a still more special regard may be shown to those who suffer from confinement or from crime, as well as from poverty. We cannot express it without emotion, that we hope the time is at hand when the beams of the Sun of righteousness, reflected from the Holy Scripture, will penetrate and cheer the gloom of every prison in the state of Pennsylvania. The system of penal law, at present existing in this state, contemplates the reformation of criminals, as a part of the design of their punishment. And how is reformation to be produced or expected, without the influence of inspired truth! But besides criminals, there are in places of confinement, in poorhouses and in hospitals, a large number by whom the gift of a Bible will be estimated highly;—not a few, we trust, contemplated in the memorable and affecting declaration of our common Lord: "I was sick and in prison and ye came unto me." To accommodate the aged and infirm of this description, Bibles printed with a large type and on good paper will be procured for their special use.

The Society do not propose, however, to restrict themselves so rigorously in the gift of the Holy Scriptures, as never to offer them to an individual able to purchase for himself. There are many families in which a Bible is not to be found, the heads of which might probably, without any great inconvenience, give for the book the price at which it is sold; and yet, partly through

poverty, and principally through indifference, this possession, so necessary to every family, and so inexpressibly important to youth, never makes a part of their property. Families thus circumstanced, the Society will consider and relieve. They will even inquire after them, in hope that they may not only supply the wants that shall appear, but may also remind the careless of neglected duty, and thus prompt them to reformation.

The soldiers and sailors of our country would, we are persuaded, often prize the gift of a Bible, and find in it the best support and solace of their hazardous and laborious occupations. To them therefore we propose, so far as our means may permit, to present this invaluable article of equipment.

On the frontiers of our country, where books of every kind are scarce, and where religious knowledge and instruction, in any form of communication, are scantily imparted, there will be a wide field, in which to scatter this precious seed of eternal truth and life. Under the auspices of several religious denominations, the civilizing and christianizing of the Indians is at present going forward, with the fairest prospects of success. It will be with us a favourite object to furnish, to the extent of our ability, those copies of the Sacred Scriptures, which will doubtless be in demand in the progress of this interesting work. Nor will the poor Africans, not only of Pennsylvania but of some other states, fail to share in our special regard.

It is indeed, not easy to foresee all the cases which may occur to demand the attention of the Society. As they arise, they will be distinctly considered, and the general rule of proceeding will be, that wherever the Bible ought to be possessed, and cannot or will not otherwise be obtained, there to bestow it freely.

In addition to the *considerations* which have unavoidably mingled themselves with the statement of the origin and design of the Society, a few more will now be briefly presented to the public: and of such a nature as, we persuade ourselves, must influence the liberal and the pious to patronize this institution.

The first is, the vast number of persons and families in our country absolutely destitute of the Bible, and likely long to remain so, unless supplied in the manner contemplated. We are satisfied that if the state of facts, in regard to this point, were correctly understood by the friends of religion, little farther

would be necessary to draw from them promptly, all the funds which our institution will require. But the facts are not known. Those who possess and esteem the Scriptures choose to associate principally with persons of the same description. They see or hear of the Bible, in the whole circle of their acquaintance, and they seldom think of the multitudes who are total strangers to it. We have lately been led to give more attention to this subject than we confess we had ever bestowed upon it before: and though we do not profess to be able to make any thing like an exact estimate, yet we do believe that the truth is not exceeded, when we say, that one fourth part of the families in this country are without a Bible. Christians—how can we rest in peace, while a million of our fellow citizens are destitute of the depository of God's revealed will!—while we have in our hands a communication from heaven on eternal concerns, and do not impart it to those who have it not! Is this to do to others as we would that they should do to us! Where is that charity, that love to the Redeemer and to the souls of men, which every real christian must feel!

To enter into a particular discussion on the excellence of sacred truth would here be superfluous, if not impertinent. Let us, however, be indulged with a few remarks. It is, we fear, not sufficiently considered that the Bible is a kind of *library* in itself, and that those who possess and are familiar with it, are humanized and civilized, as well as taught to be "wise unto salvation." We think that attentive observation may convince any one that this is an indubitable fact: and to the proof of it goes the testimony of perhaps the greatest scholar of the last age; certainly one of the greatest and best of any age: of Sir William Jones, who, on a blank leaf at the end of his Bible, wrote thus: "I have regularly and attentively read these Holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty, purer morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed." How important is it that those who can read but little, perhaps but one book, should make that one the Bible—so denominated indeed, and most deservedly, as *the book* by way of eminence. With what propriety is it made the first, and the last book, which christians read; that to which their

childhood is directed for the elements of truth and knowledge, and that to which, after all the improvements, the attainments, the controversies, and the agitations of life, their old age returns, as to the resting place of the soul and the vestibule of heaven. "It is," said Dr. Watts, a little before he died, "it is the plain promises of the gospel which are my support, and I bless GOD they are plain promises, that do not require much labour and pains to understand them; for I can do nothing now but look into my Bible for some promise to support me, and, live upon that."

How invaluable the Bible was esteemed by the ancient Jews and by the primitive christians; how in war, in conflagrations, in exile, and when fleeing for their lives, the Bible was the indispensable article to be recollected and preserved, whatever else might be left or lost; how high the strains of eulogy pronounced upon it by the fathers of the church, by martyrs, confessors and reformers, it is not practicable to repeat—Nor is it necessary, for after all, there is not a practical christian who does not estimate it beyond all the praise it has ever received; and the best commendation that can be given of it, he reads in the Bible itself: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward."* This is the book which we have associated to bestow on those who cannot, or will not procure it for themselves. Can we, or ought we to doubt, whether our fellow christians will enable us to do it effectually and extensively?

It is frequently a discouraging circumstance to those who are willing to give money in charity, that they cannot be sure that their benevolent intentions will be fulfilled. What they give may never reach the objects for which it is intended, or if it should, there may still be a question whether it will prove a real benefit,

* Psalm. 19, 7. 11.

To this dicouragement the charity we propose is, we apprehend, less subject than almost any other that can be named. Little doubt, we trust, can exist that what is given will be faithfully applied, and to give a Bible is to give *a certain good*. Singly taken, it is scarcely possible to traffic it away; and should this even be done, it may still benefit the person into whose hands it shall come. Wherever it shall be found, it will be a Bible still, and it may teach the knave to be honest, the drunkard to be sober, and the prophane to be pious.

It is, no doubt, laudable to provide for the temporal wants of the necessitous; and the numerous charities, public and private, with which our city abounds, are unequivocal proof that its inhabitants are among the foremost in the world for benevolent liberality. But if charity to the mortal part of man be so excellent, how superior is that which confers on him an immortal benefit, a relief which will last to eternity. Large sums will be necessary to carry into full effect the views of the Society. As ours, moreover, is the first institution of the kind established in America, it is most desirable that an example should be given which may encourage the friends of religion in other places. If we are readily and liberally patronized, it will prompt the zeal of others; if we fail, similar institutions will scarcely be attempted. But we are confident we shall not fail. It is a part of that infallible word, the influence of which we seek to extend—"The silver is mine, and the gold is mine, saith the Lord of hosts."* While, as humble instruments in his hand, we diligently use the means and suggest the proper motives, he will incline the wealthy to favour our design, by donations while they live, and by legacies when they die; that in so doing "they may lay up for themselves a good foundation against the time which is to come, that they may lay hold on eternal life." Nor is it to the wealthy alone that we look for support. The subscriptions, original and annual, necessary to constitute a member of our society, put it fully and easily within the power of the mass of our citizens, to connect themselves with it. And we wish it to be particularly noticed, that the smallest sums, in the form of a donation, will be received with thankfulness and pleasure; not only as contributing to the general object,

* Hag. 2. 8.

but as an evidence of the disposition possessed, and the pleasure enjoyed in giving, by those who can give but little. Yes, we say, *the pleasure enjoyed in giving*, for what on earth can furnish a purer or sublimer pleasure, than to think—"with every dollar I bestow to this charity I put a Bible into the hands of some poor creature, who otherwise might never have seen it. This Bible may be the means of eternal salvation to the individual who receives it; and I may thus be the happy instrument "of saving a soul from death, and of hiding a multitude of sins;" of saving a soul, with whom I may meet and rejoice for ever, in the kingdom of Christ Jesus our Lord." Who that has any thing which may lawfully be given, but must cheerfully bestow it, for the indulgence of hopes and reflections like these?

Finally: as the Bibles to be sent abroad by this institution are purchased and distributed by an extensive union of christian denominations, so a blessing on the use of them will constantly be implored, in a confederacy of earnest prayer for that end. This is stated, not only as an animating consideration to christians, to lend a portion of their property to the furtherance of a design on which the smiles of heaven will be thus generally and importunately sought, but to remind every donor, and every christian who may read this address, of another and an important duty, incumbent on himself: the duty of preferring his fervent supplications to "Him from whom cometh down every good and perfect gift," that the grace of his Holy Spirit may accompany the gift of his word. It is only by this that our purpose, in the charity we recommend, can at last be fully accomplished. With a solicitude, then, more earnest than for any other object, we beseech our fellow christians to *help us with their prayers;* their prayers that the friends of religion may cheerfully supply us with the means of widely distributing the Holy Scriptures; that we may be supremely influenced in all our doings by a regard to the Divine Glory, and the best interests of mankind; and that every Bible which shall be given through our instrumentality, may prove to its possessor the word of everlasting life. With these requests, we commit our address to the candour of the public, and our undertaking to the protection and patronage of Almighty GOD.

Signed in behalf of the Society,

WM. WHITE, President.

[It is submitted to clergymen resident in the country, where it may be impracticable to distribute many copies of this address, whether it may not be proper to read it publicly in the churches, in cases where it can be done conveniently and without violating any principle of established order.]

[The constitution of this Society and the names of the managers may be seen in our last number.]

MISSIONARY SOCIETY.—OTAHEITE.

An interesting letter has just been received by the directors from Messrs. Hassal and Crook, dated Paramatta, New South Wales, October 14, 1807, conveying information lately received by them from the Missionaries at Otaheite, to as late a date as July 10, 1807.

The Hawkesbury, a small sloop sent from Port Jackson to Otaheite with supplies for the missionaries, left that island in the beginning of January 1807, and arrived at Port Jackson, February 24, with eleven tons of pork.

We are sory to learn that Mr. Jefferson was in so reduced a state, by a consumptive disorder, that his death was expected to take place very soon. Brothers Nott and Henry were afflicted with a disease very prevalent in the island, in which the patient has large and painful swellings in one of his limbs, which sometimes suppurate, and occasion a discharge that exceedingly weakens him.

The brethren, though labouring under the discouragement of seeing no positive fruit of their ministry, still continue to preach the word of life. The knowledge of the doctrines of the gospel (they say) is very considerably diffused among the inhabitants; and, they add, that if the Lord were pleased to pour out his Spirit on the people, they conceive that the work would spread in a very rapid manner; and they entertain some hope that this will be the case before long.

Pomarre continues to discover a thirst for knowledge; and many of the principal people, stimulated by his example, are learning to write. This is certainly a very favourable circumstance; and, it is probable, will conduce much to the further civilization of the inhabitants at large. We are sorry, however, to find that *infant murder*, and other abominations, still abound.

Mr. Shelley, who was one of the missionaries, has entered into some mercantile concerns with Messrs. M'Arthur and Bloxill, of Port Jackson, and has sent his little schooner, built at Otaheite, to the colony, with forty-four pieces of pork. She arrived on the 10th of September, 1807. Mr. Youl, another missionary, had taken his passage with Mr. Shelly, in the Elizabeth for Port Jackson, intending, after a short stay, to return to Otaheite.

By a letter from Mr. Youl, dated July 10, 1807, it appears that a fresh war had broken out between Pomarre and the people of Attahoroo; in which several of the chiefs, and some hundreds of the people, had been killed. The brethren were not apprehensive of any danger to themselves by this event; but it was likely to impede their missionary labours for some time.

We are informed that the Venus, a vessel seized and carried off by some convicts at Port Dalrymple to New Zealand, was there taken by the natives, who killed and ate all the people. The vessel itself they drew on shore, and burnt it for the sake of the iron. This information was communicated to the Mercury, a vessel that touched at New Zealand, and was in danger of being taken by one Druse, a man who deserted from the Lady Nelson about two years ago, and who is now become a chief, tattowed from head to foot; and has a number of natives under his command.

GERMANY.

A PERSON of undoubted information and veracity, zealous in the service of Christ, writes, in a letter dated February 1807, as follows: "The glad tidings of the gospel are heard in the baptist church at Altona, and also in the chapel of moravian brethren; which is quite crowded almost every Lord's day.

"In Bremen, many worthy ministers show forth the praises of Jesus Christ and him crucified. On the Rhine, about Dusseldorp, Elberfield, and in that neighbourhood, I could easily number from ten to twenty faithful servants of the Lamb, with whom I am in sweet communion, being more or less personally known to them; they preach in the power of the Holy Spirit; so that you see things are not quite so bad as you seem to think. The Hanoverian dominions, the Dutchy of Mecklenburg, and the late Prussian dominions, are in some places very bare of gospel ministers. At Frankfort there are several pious ministers, in Suabia a great

number, and a still larger body in Switzerland. In Friesland, particularly at Embden, Aurich, and other places, there are a great number of faithful labourers in the vineyard of the Lord. In Westphalia also, and indeed over all Germany, there is scattered a blessed seed of God." This letter contains much intelligence, which we have not room to insert; but christians may depend upon the above; and it should quicken their prayers, hopes, and endeavours.

LONDON.

THE Christian societies in the connexion of the late rev. J. Wesley, have set an example worthy the imitation of other christians throughout the kingdom, by making *voluntary* collections in their respective congregations, for the benefit of that important institution, *The British and Foreign Bible Society*, of which Dr. Clarke has recently paid 700*l.* to the treasurer on account, and a considerable addition is expected to follow.

We are happy to learn that, in addition to the Welsh, Gaelic, French, Spanish, and German, in which languages a supply of the scriptures is kept by the British and Foreign Bible Society, at their depository, No. 169, Fleet Street, London, they are proceeding to print the New Testament in the Italian and Portuguese languages; and that they are prosecuting the necessary inquiries, with a view to printing Arabic and modern Greek versions.

MISSIONARY SOCIETY.—DEMERARA.

BY a letter from Mr. Wray, to the secretary, dated May 19, 1808, it appears that his labours are attended with success. He says, "I have never once repented coming to this place. I trust that the work of the Lord will prosper. I have the greatest encouragement to persevere. Seldom a day comes but three or four (slaves) visit me, to learn what they must do to be saved. Others ask me important questions concerning the doctrines of the gospel; and many are blessing God that ever he brought me here. "Before," say they, "we were poor ignorant creatures, knew not good from bad; no one to teach us; but now we are taught the way to happiness." &c. Some who were intoxicated two or three times a week are become sober, and constantly attend the means of

grace. Those whom the whip could not subdue for years, the gospel has subdued in three months! Astonishing change! almost too great to be believed by any who are not eye-witnesses; yet, thanks be to God, it is true; and he shall have all the glory! Help me to praise him for what he has done."

OTAHEITE.

LETTERS from the missionaries at Otaheite, dated October 26, 1807, and January 30, 1808, have just been received by the directors; from which it appears that peace has been restored in the island sooner than was expected, partly in consequence of the illness of Pomarre; from which, however, he recovered. The brethren Youl and Elder had left Otaheite for Port Jackson; from which place they intend to return to the missionary work, when they shall have accomplished the object of their voyage.

Our readers will remember, that former letters mentioned the dangerous illness of the rev. Mr. Jefferson, who has been a steady and faithful missionary ever since the brethren settled at Otaheite. We are now informed, that he finished his course on Friday night, September 25, 1807. Death was not to him the king of terrors: he was for a long time waiting for and desiring his dismission from the body; and though he did not experience raptures of joy, he possessed a settled peace of mind, and a firm persuasion of his interest in Christ. Some of his last words were, "Comfortable, comfortable! sweet, sweet! glory, glory be to Him!"

By means of the Paramatta (a trading vessel from Port Jackson) a voyage was made to the Society's island; in which the brethren Nott and Hayward visited Huaheene, Racatae and Borabora. The chiefs of these islands behaved very kindly to them; and a great number of the inhabitants of the two former heard the word of God with attention.

The general state of the mission in Otaheite is nearly the same as when they last wrote; but they say, "The instruction of the youth is at present much more promising than that of the adult."

EDINBURGH MISSIONARY SOCIETY.

A LETTER has lately been received from Mr. Brunton, at Karrass. He repeats, in strong terms, what was mentioned in a

former letter, that several Effendis of the first rank in that country, make no secret of their suspicions respecting the truth of their own religion, and discover a strong desire to understand the New Testament. They do what they can to read it in Arabic; but most of them, it is feared, with little success. They earnestly wish for a translation of it in Turkish; and it is much to be regretted, that there is no translation of it to be had in a language so extensively spoken. In order to convert people, they must be instructed; and here," says Mr. Brunton, "there are few ways of instructing the Mohammedans but by quietly circulating among them small tracts, and copies of the scriptures. Were this done in a wise and prudent manner, I am persuaded, from what has already taken place, that the happiest effects would soon follow." Mr. B. concludes with saying, "Consider the nature of the Mohammedan religion, the state of the countries in which it is professed, and the prophecies respecting it in the holy scriptures, and you must be convinced that it will meet with an awful and sudden downfal: but for this the minds of Mohammedans must be gradually prepared."

FRANCE.

From some recent statements, it appears that protestantism is reviving in various parts of the French dominion. By the union of Geneva, and of the German provinces on the left bank of the Rhine, a very considerable addition is made to the number of protestants subject to France. The protestant pastors receive an allowance, in the country places, of about 100*l.* a year; and in cities, about double that sum. A seminary is proposed to be established for protestants; the expense attending which, it is intended to defray by means of voluntary contributions and annual charity sermons throughout the protestant community in France. It is likewise added, that very little doubt exists of their ability, in this way, to obtain the object of erecting and maintaining the proposed establishment.*

* Most sincerely we wish that the above may prove true. But when we recollect Napolean's late edict relative to an imperial university, and the influence of his uncle cardinal Fesch over the churches in the Rhenish confederation, the prospect with respect to protestantism appears gloomy.

OBITUARY.

MEMOIR OF KRISHNO PRESAUD.

Taken from the Baptist Periodical Account.

[*Concluded from page* 593.]

KRISHNO PRESAUD was distinguished for his *diligent perusal of the holy scriptures*, so far as they were printed. Some time before his death he observed that he had read the New Testament over twice, from beginning to end. The last time he went with me to Jessore, he was reading the psalms and proverbs, and expressed himself as being much pleased with the moral lessons of Solomon. He had also read a considerable part of the pentateuch. He was far from being a careless reader of the divine word: he made observations as he went along, and kept by him a small book for the purpose of inserting such passages as struck his mind, particularly such as expressly related to the expiatory work of our Lord Jesus, and such as might become useful in holding conversation with his own countrymen. Showing the Bengalee Testament to them, he would say, "Brother, here is nothing in this book but what is profitable. It is not like the Hindoo shasters, full of lewd stories: It gives wisdom, and mends the heart."

Our deceased brother was zealously concerned for the purity of the church of which he was a member, and for the universal spread of the gospel. He was the constant advocate of discipline and good order, even when some of the native members were ready to think our measures severe. Unaccustomed to any effectual moral control, many converts from heathenism can scarcely bear it from foreigners, whom they are very apt to suspect, and of whose motives they are generally incompetent to judge. If I recollect right, there have been some instances, among our Moravian brethren, of some of their heathen converts revolting from the strictness of scripture discipline. It was otherwise, however, with our brother Presaud: he perceived that the energy and prosperity of a christian society depends on the purity of its discipline, and the divine presence could not be expected without it. It was much his concern that the members of the church at Serampore should be a very different people from the Feringu catholics in various parts of India.

Nor was he less concerned about the *spread of the gospel* among his benighted countrymen. In one of our journeys he told me that he should rejoice when he had cleared off the debt which he had incurred in building his house; for after that, he would wholly devote himself to the work of the Lord. He laboured day and night to get acquainted with the scriptures, and with the proper method of composing discourses on religious subjects. He procured a box, put a shelf into it, began to collect a library, and had the Bengalee scriptures bound in a better style to put into his bookcase. When he accompanied me to Dinagepore, he bore a constant testimony to the truth of the gospel: his discourses often moved me, and the attention of the crowd of natives under the banian's shade, was fixed and solemn. He made no scruple in avowing himself a christian; that he had renounced his poitou, his cast, his gytree, his gooroo, and his all for Christ, and counted all things but loss for the excellency of the knowledge of him. He offered also the most satisfactory reasons for this change of sentiment and conduct. At the close of one of these meetings, I was forcibly reminded of the lines we sung on board the Criterion, and could not but rejoice that God had so literally fulfilled the desire which was then so ardently expressed:

"Bid brahmans preach the heavenly word,
Beneath the banian's shade;
Oh let the Hindoo feel its power,
And grace his soul pervade!"

At the time when this hymn was sung on board the ship, the idea of the meanest soodree being induced from christian motives, to lose cast for the gospel, was scouted by almost all the English in the east, and considered as visionary by many pious people and ministers in England: yet in five years from that period, a converted brahman, and a converted kaisto, are heard preaching in their own language, under the banian's shade, and in the villages by the sides of the Ganges, from Serampore to Dinagepore, a distance of five hundred miles, the glorious gospel of the blessed God. "Let God be true, and every man a liar; all the ends of the earth shall see his salvation."

Another amiable trait in the character of Krishno Presaud was, his *affectionate concern for the salvation of his kinsmen according to the flesh.* He had a relation at Calcutta, a man of property,

at whose house he lived before his conversion, and who, though not apparently inimical to the gospel, yet has many fears about his cast. Krishno Presaud wrote to him frequently in the most respectful and tender manner; assuring him that he was happy in having embraced the Saviour, and recommended the gospel to his reception. He wrote also to his relations at home on the same subject, and was anxious to get one of his brothers into our office, that he might be brought under the word; but the young man had too much fear about losing cast to come so near the absorbent powers of the gospel.

Our deceased brother not only thus adorned the gospel by a holy life, but also by his patience and fortitude, during a very long and trying affliction. In the year 1803, he accompanied brother John Fernandez and myself to Dinagepore. He there caught a fever, which laid him aside for some time, and which afterwards settled into a liver complaint, a very common disease in Bengal. In this state he lingered a long time taking many medicines, but all without effect. We took him into our house for his better accommodation; and while he was with us the unfaithful conduct of his wife greatly added to his affliction; but though his complicated trials rendered him sometimes impatient with those about him, yet he was happily kept from murmuring against God. In times of affliction the Hindoo idolaters are very apt to break out into angry expressions against their gods, telling them that they had made so many offerings to them, and yet they have suffered so many afflictions to enter into their families. Some indeed have carried their murmurs so far as to curse their gods; and others have taken their images down, abused them, kicked them about, and destroyed them. But Krishno Presaud was never known to utter the least murmur against the Lord, though his afflictions were severe and long continued. He had learnt that Jehovah was wise and gracious; and that it became sinners to receive all his chastisements with submission, seeing "His strokes are fewer than our crimes, and lighter than our guilt." He knew also that "all things work together for good to them that love God." From several conversations which I had with him during the last stages of his affliction, I perceived in him a happy submission to the will of God, founded on a sense of his own deserts, and just views of the glory of the divine character. Grace triumphed over nature

and habit: the poor idolater, turned from dumb idols to serve the living God, instead of murmuring against the object of his adoration, falls into his arms; knowing in whom he had believed. and that he was able to keep that which he had committed to him against that day, he smiles amidst the storm, and meets the king of terrors with composure.

It is common with the Hindoos, and perhaps with all other heathens, to estimate the value of every thing new by the outward appearances which immediately succeed their embracing it. Hence, if a person were to fall sick on the day of his baptism, they would consider it as an irrefragable proof that baptism was a bad thing; and it is probable some of them would conclude that Krishno Presaud, being so long afflicted, was a punishment for his having renounced his gods and his gooroo. But he himself never appears to have had any temptation of the kind, though he suffered much; nor did he think the better of their idols, nor the worse of christianity, on that account.

During the last few weeks of his life, he manifested a firm and constant reliance on Christ alone for salvation. One Lord's day evening I asked him, as usual, concerning his hope in Christ. He replied, that he had no doubt but Christ could save: his fear was lest he should not be found in him, and while he uttered these last words the tears flowed very plentifully. I endeavoured to comfort him by holding up the certainty of salvation to all those who commit their souls into the hands of Jesus.

Thus lived and died, KRISHNO PRESAUD; once a brahman, once an idolater, once employed in the burning of poor widows, once revelling at midnight in the abominable orgies of Kreeshnoo: but now he is washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God; yes, he hath washed his robes, and made them white in the blood of the Lamb: therefore is he before the throne:

"Sav'd—the deed shall add new glory,
Thro' the shining realms above;
Angels tell the pleasing story,
All enraptur'd with thy love."

Let us this day, my brethren, thank God and take courage. We mourn, it is true, over our deceased brother, because he was dear to us: he was the hope and the ornament of the church. But

the same Saviour who converted and graciously qualified him, can convert and qualify others like him. He can raise up hundreds of Petumber Shingees and Krishno Presauds, to preach his gospel, and render it effectual to thousands more.

Our brother being dead, yet speaketh; "Be ye stedfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord."

POETRY.

THE ADDRESS OF A PAIR OF HORSES IN SLEIGHING TIME.

Have pity upon us, good master, we pray,
Forget not the horses attach'd to your sleigh;
Such violent motion deprives us of breath,
We tremble, and pant for the refuge of death.

When sliding, for hours, in your iron-shod car,
You care not how rapid; you care not how far;
Snows fly from our heels as we hurry along;
We hear the loud laughter and feel the loud thong.

When frogs in the fable were pelted by boys,
One poor little sufferer lifted his voice;
He uttered a plaint, and we utter it too,
"To us 'tis destruction, while pleasant to you."

How hard to be hurried by moonlight and day,
The time scarce allow'd for a mouthful of hay;
Or lash'd into sweat, to remain in the street,
Till chill'd with the blast, and glaz'd o'er with the sleet.

Fly winter, drear season, we pray thee to fly,
Let only light zephyrs prevail through the sky;
Be propitious ye clouds; cease your stooping so low,
Nor spread o'er the valleys your treasures of snow.

Some pity we hoped from our mistress at least,
The merciful bosom, must feel for a beast;
She has patted our necks, she has tender'd us bread,
And her bosom will sigh over each of us dead.

O were but the pinions of Pegasus ours
O'er the deep would we bound to beneficent shores;
The Hindoo and Mussulman's mastership prize,
And taste the compassion a christian denies.

But life is no more than a winter, or race,
When life has escap'd us *our* being will cease;
Yet master, remember; the record is true
When the horse is no more, there's a judgment for you.

PSALM 138th IMITATED.

Saviour, thee my heart shall bless,
Thee before the gods confess;
Still presenting prayer and praise,
Tow'rds thy temple will I gaze;
There thy love and truth record,
Thence receive thy honour'd word.

Thou my soul with strength supplied,
In the day to thee I cried;
Sov'reigns shall thy name revere,
When the words of life they hear;
In thy footsteps, lead the song
Hail thee gracious wise and strong.

God his lofty throne ascends,
Yet to humble sinners bends;
Lifts the soul with sorrow bow'd
Marks and hates the distant proud;
When the furious tempest drives,
He my sinking soul revives.

Midst the wrath of foes I stand,
Stretch'd for me is his right hand;
Full perfection this secures,
Jesu's mercy still endures;
Lord in me thy pow'r's confest,
Bear me to eternal rest.

On content or submission to the divine will.

BY A LADY SINCE DECEASED.

ALL hail content! thou greatest good below,
Bright source of ev'ry joy we mortals know,
Come thou, in white rob'd innocence array'd;
Come, calm contentment, sweet celestial maid!

Possessing thee, each joy supreme we find
Like thee are humble, and like thee resign'd.
Should pale fac'd want, with all her gloomy train,
Of ills unnumber'd, join'd with racking pain,
O'ertake gay youth in all her blooming pride,
And from our view earth's tempting pleasures hide,
Still, with contentment, kind companion, blest,
In perfect peace and tranquil ease, we rest.
Or, should some dire infection seize my frame,
And smarting anguish thrill thro' ev'ry vein,
In that dread hour, thy healing aid dispense;
Compose my soul and drive complainings thence;
Convince me then, that, though my woes are great,
By heaven they 're sent, well suited to my state;
Teach me to know that every strife will prove,
A lively instance of my Maker's love.
Afflictions wake from those delusive dreams
Of fleeting joys, and hide those glitt'ring scenes,
Which so entice and captivate the mind,
That in religion no resource we find;
Did he ne'er feel affliction's chast'ning rod
So frail is man, he'd soon forget his God;
O may I then in dark affliction's night
Learn to conclude, " what ever is is right."

FELICIA.

AN ELEGY ON THE DEATH OF A BIRD.

Alas! dear warbler, thou shalt sing no more,
Stern death deprives thee of thy pleasing pow'r;
No more thy song my lonely hours shall cheer,
Compose my soul and glad my list'ning ear;
No more thy song, in softest notes, addrest,
Shall gently soothe each anxious care to rest.
Thou art my pleasing tender charge no more,
And thy sad fate in vain I now deplore.
Oft have I seen thy beauteous little frame,
With anguish writhe, and all convuls'd with pain;
Yet thou, poor sufferer, seem'd not to complain,
But strove to hop and pass the tedious day,

By warbling forth some soft melodious lay.
But soon, too soon, did grim relentless death,
Transfix his dart in thee, and stop thy breath.
No solemn dirge is heard, no passing bell;
Yet I will bid thee tenderly farewel!
Sweet bird, farewel! I must no more complain,
For death relieves thee from all future pain.
How glad the atheist, could he but be sure
To die like thee, nor future pangs endure;
But ah! unlike my harmless Dick, he spends
Those precious hours which heav'n in mercy lends,
Denies the awful power who gives him breath,
Then sinks distracted, in the arms of death.

But the blest saint who leaves this mortal stage
Flies as a warbler from an open'd cage,
Soars to the skies where flowers for ever blow,
And notes divine from countless songsters flow;
Sees sorrow, death, and sin haste far away
And feels the gladness of eternal day;
Destin'd with saints and seraphims to sing
Loud hallelujahs to his Saviour King.